

# THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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## MEN WHO POSSESS

### THE SIXTH SENSE.

"Did you ever hear of the plainsman's sixth sense?" asked a westerner the other day of a little group of smokers in a Broadway hotel lobby. "It is a thing that has often puzzled me in knocking about among the ranchmen of Montana."

"I myself have seen this sixth sense manifest itself under extraordinary conditions and have known a lot of instances in which it operated with almost the precision of a special providence. And yet, although I've done my best to get it out of the ranchmen, I never found one who could explain it."

"There was the time, for instance, when Prairie Dog Jenkins detected a ranch eight miles away by the aid of the sixth sense. Prairie Dog was an old hunter and one of the best cowboys in Montana. In the summer of 1890 he and Dynamite Dick went up Fallon creek together, a country that Dynamite Dick had not been in for ten years and Prairie Dog never."

"They were riding along eight or nine miles from Witherby's ranch one day about 2 o'clock when Prairie Dog said to Dick:

"Pretty near a ranch, aren't we?" "No," said Dick, for Witherby had taken up his ranch since Dick had been in the country."

"Must be," returned Prairie Dog. "I smell 'em making coffee. It's that way," he went on pointing in a certain direction."

"And Prairie Dog leading and Dick following, they rode straight as a string till they rode into Witherby's back yard."

"As they sat around the table eating the chuck the boys got for them, Dynamite Dick, thinking to be funny, told how Prairie Dog had smelled their coffee eight miles away. There was no other ranch nearer than forty miles in those days. Then one of the fellows asked:

"What time was it you smelled the coffee?"

"About 2," said Prairie Dog."

"The boys looked at each other and then they looked at Prairie Dog. Then:

"Two of the boys got in late," they said, "so we made a fire and were making fresh coffee for them. And it was just about 2 o'clock."

"Now, in that case," continued the Westerner, "you might say the sixth sense was nothing but an extraordinary sensitive nose. But it was something more spiritual than a mere nose that guided Frisco Frank when he and Ned Caruth lost their way to the bull camp."

"One summer all the bulls from the country just south of Terry were gathered in a big pasture on the Yellow-stone. In the fall when the other cattle men took their bulls out of camp Frank and Ned were not on hand for some reason, so they decided they would go together."

"It was about 30 miles to the bull camp, through an unfamiliar country, and what with starting rather late and one thing and another the men lost their bearings. As it was getting along toward evening they thought they'd better strike a place for the night and go on next day."

"They had heard that a sheep man had a tent out and a man herding sheep, and, though neither had the ghost of an idea where to find it, they decided to spend the night there. So they stopped and studied the landscape."

"Well, you're the doctor," said Ned. "Which way shall we go?"

"Frisco Frank mounted a butte and took a squint round the horizon and then pointed without hesitation."

"Let's go that way," he said."

"And after they had ridden about ten miles and come over a little hill right down below them in a draw was the tent. They were within 60 feet of it before they saw it at all. They had hit on the only

human habitation in that country."

"But that was an easy one compared with the time Nathan Knowlton led a party of Englishmen home in the dark. Knowlton was a quarter-breed and the only native American in the bunch. The others, though they had lived here for years, were all Englishmen."

"Knowlton had been over to lazy M. P. Ranch helping to brand calves when a prairie fire broke out about 20 miles away; so, of course, they dropped everything and went to the rescue. By the time the fire was out it was way into the dark."

"The way home led through the Bad Lands and it got dark on 'em, so, that a man couldn't see his horse's ears while they were grouping their way down the cut banks and through the scrub cedar. Finally a little controversy developed among them, one arguing that they were bearing too much to the left and another that they were bearing too much to the right, and first one would guide the party and then another until they had ridden for hours and were all in a snarl and a tangle."

"They were about to give it up and prepare to make a night of it under the sky when Knowlton got off his horse saying: 'Let me lie down and sleep a little.' They all dismounted. Knowlton took his slicker and lay down with it over his head as if he were going to sleep for the night."

"Well, what with the others talking and laughing Knowlton woke up in half an hour. He opened his eyes and stretched and yawned and then he got up on his feet and, turning slowly, looked all around in the pitchy darkness, just as if he could see. Then he mounted his broncho, saying:

"Come on, boys, I know the way."

"And from that point he rode for an hour and a half as straight as if he saw every inch of the way until he got to the Lazy M. P. ranch. Hecker who owns the Lazy M. P. outfit and was one of the party, told me he hadn't the glimmer of an idea where he was till his horse's nose touched the barb wire on the top of his own gate. Knowlton had led the Englishmen right up to the gate and dismounted and was holding the gate open before the others so much as saw it."

"I was satisfied all the time which was the right way," Knowlton told me afterward, "but the others confused me and I did not dare trust myself. All he had to do was to get away by himself and let the sixth sense assert itself. Sometimes I have thought it was as if he lay down, white man and got up Indian."

"I have done by best," added the westerner, "To get at the secret of the plainsman's sixth sense. I asked Knowlton and Prairie Dog Jenkins and Dynamite Dick, just as I had asked a score of others, what it was—how they felt, what made them go one way and not another. 'No man I ever met could explain it or give me the slightest clue to an explanation. All the most analytical of them would ever say was:

"I felt to go that way, so I went."

—Butte Inter-Mountain.

### The Maid in the Mirror.

A looking glass was looking  
For some one to pass the glass,  
And a maiden who was passing  
Saw a distorted figure pass.  
So the glass cast some reflections  
Not pleasing to the maid;  
For the picture in the mirror  
Was not the maid as made.

—Cincinnati Tribune.

One day with life and heart  
More than time enough to find a  
world.—Lowell.

Love walks unchallenged thru the  
gate to sit beside the throne.

## "BEWARE OF FALSE PROPHETS."

Rev. J. H. Stupp, administrator of the religious wants of a church at Washington, W. Va., spiritualist, has made such rapid progress in the city that he has felt called on to purchase his armor and defend the growing walls. His sermon recently preached was a fine example of effective epigrams and assertions, and remarkably free from facts, truth and reason. Spiritualism is false prophet, a dangerous deception against which he warns his hearers."

In answer to his charges there is no necessity for a general defense of Spiritualism for he has narrowed the contention to one allegation on which all depends."

He does not reason with those led away by his speeches and exhortations. He is aware of all such deceptions. It is our duty as ministers of the Lord Jesus Christ to pull the sheep skin off these wolves."

How does he know Spiritualism is one of these false prophets? It is a very easy matter. He says the Bible has given the key. "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" Spiritualism, as Rev. Stupp must be judged by its fruits and his conclusions are that it is an awful example. He does not enumerate the special crimes of those led away by the delusion, but says: "There is very little hope of salvation for those who have fallen into the hands of these false prophets. They are in the power of the devil, and are doing his work. The end of their souls is destruction."

Rev. Stupp reached his conclusions in the reach of any but a Sherlock Holmes. The facts lead in an opposite direction. There are according to the official register, 21,000 organizations, 600 local societies and children's lectures and camp meetings. The estimated number of Spiritualists in the United States is three millions. The number of mediums has been estimated 10,000. It has been over half a century since its advent. What are the results? Drunkenness, social anarchy, crime and dissolute lives."

In all the prisons in this country and Canada there is not today one professed Spiritualist. This statement rests on a careful examination of the reports of the penal institutions."

There have been cases of arrests of those who practiced deception, pretending to be mediums, but these were not Spiritualists, they were counterfeiters, and Spiritualists were among the first to expose them."

In my search after these facts in the prison reports, I came across others which might have made Rev. Stupp hesitate before he heard his assertions."

In all the penitentiaries there are over 250 ministers of the gospel, and three-fourth of all the criminals confess claim to be members of churches or to have been brought up under church influence. There are 12 ministers in the prisons of Ohio. The majority of these were men of influence and compensation for their activity in church work."

Now dear Sir, how do you explain the growth of such fruit, and granting your own premises what proved the result?"

"If you think, as you say, 'It is our duty as ministers of the Lord Jesus Christ to pull the sheep skin off these wolves,' would it not be more reasonable to pull it off of the sheep in your own fold, than to hunt for imaginary wolves in neighboring ranges?"

There is a very pertinent passage in the Bible which we commend to the attention of Rev. Stupp and others of his belief. It is at the inadvisability of looking for motives

in other people's eyes when you have a beam in your own."

The other important point Rev. Stupp mentions, the "destruction of faith, peace and comfort," requires a passing mention."

While he believes in a future state, he confesses that he knows very little about it. In fact so little is known and such wild fancies taught that almost universal doubt prevails. He believes in a hell of fire and damnation of those not chosen; to eternal torment, and this includes nine-tenths of mankind. Many of our friends, our relatives, our parents and children must forever suffer. Does Rev. Stupp think this belief brings "peace and comfort?"

The Christian mother who believes her child is thus doomed, may bow in abject helplessness, but her "peace and comfort" cannot be emphasized, else she is not a mother. The only ones who enjoy this belief are the few who have hypnotized themselves into the belief that they have reached sanctification, and these are the pets of the church to which they belong."

The Spiritualist believes that the next life is a continuance of this, commencing where this leaves off and going on in endless advance. In the beyond the broken threads of this life will be gathered up. There will be a union of those dear to each other, whom death has separated."

While here there may be communication with the departed who act as guardian angels. Conscious of the constant presence of angel friends with the incentive they furnish by their exalted purposes, knowing that every righteous thought and deed are the steps laid up for the next life, while every selfish and ignoble act is stamped on the spirit, the Spiritualist feels that he has no excuse for wrong doing, and every motive for right doing. He also knows that he himself must pay the penalty for his sins to the utmost farthing."

This belief that our friends are not dead but living, and with their affections intensified "waiting for us by the gates of paradise," watching over us, and at times able to part the curtain between the worlds visible and invisible, this is the belief which to the Spiritualist has become knowledge, and gives supreme "peace and comfort," to those who believe it."

This, indeed, is the "balm of Gilead" to the mourning heart."

HUDSON TUTTLE.

Editor at Large, N. S. A.

After a good deal of study and work we have at last figured out why so many country editors get rich. Here is the secret of success. A child is born in the neighborhood; the attending physician gets \$10; the editor gives the loud-lunged youngster and the "happy parents" a sendoff and gets \$0. It is christened; the minister gets \$10. and the editor gets \$00. It grows up and marries; the editor publishes another long-winded, flowery article and tells a dozen lies about the "beautiful and accomplished bride," the minister gets \$10 and a piece of cake, and the editor gets \$000. In the course of time it dies, and the doctor gets from \$25 to \$100, the minister gets another \$15, the undertaker gets from \$50 to \$100; the editor publishes a notice of the death and an obituary two columns long, lodge and society resolutions, a lot of poetry and a free card of thanks and gets \$0,000. No wonder so many country editors get rich—Ex.

I would be nobler than to clutch,  
My little world with gloating grasp;

Now while I live my hands unclasp  
Or let me hold it not so much,

For my own joy, as for the good  
Of all the gentle brotherhood.

—Richard Watson Gilder.

THE SUNFLOWER \$1.00 a year.

## FROM THE N. S. A. HEADQUARTERS.

### Greetings, Convention Reports, Post-humous Requests, Etc.

Dear Mr. Editor:

It gives me much pleasure to send New Year Greetings from the N. S. A. to you and your constituents, and to express to one and all our best wishes for success and progress in the search for spiritual truth and growth. The N. S. A. is continuing its good work and receiving commendation of its efforts and for what it has done, from all quarters."

Its committees and officers are busy attending to the various duties laid upon them by the last convention and all are zealous in the desire and effort to promote our Cause in the blessing of humanity. We recognize an important factor in the success of our labors, in the spiritual press, and we hereby give thanks and praise to each Editor for his noble aid."

### CONVENTION REPORTS.

As previously announced, the N. S. A. has published in pamphlet form all the essential points—and reports of workers, including full reports of N. S. A. officers for the year. These booklets are for sale at Headquarters and we can now supply them for four cents per copy—post paid, thirty five cents for one dozen, and one dollar and twenty five cents for one hundred copies. This is splendid missionary literature, also good to keep at home for reference, scatter it broadcast, send in your orders soon for these pamphlets are well worth double the price."

### POST-HUMOUS REQUESTS.

Recognizing the fact that many Spiritualists would like some form of request to leave behind them in regard to the service to be held over their remains, and the disposition of the body, the late convention adopted a suitable form which we have printed in suitable and legal shape on good paper; this document plainly states the desires of the deceased in regard to Spiritualistic funeral service and disposal of body—by burial or cremation. Two copies of this paper are needed, one to be kept by the holder in some place where it will be easily found by friends—after his or her decease, and a duplicate to be filed with officers of the nearest spiritual society or with some near friend. The object of this request is to avoid objectionable forms of burial service and so forth, and is highly important. We sell this paper, one copy for three cents, two copies for five cents."

### MASS MEETINGS.

Convention voted to hold ten Mass meetings during the year, if practical, with State Associations or large local societies conjointly, each meeting to be held in a suitable city and to last two or three days. Societies were to cooperate with the N. S. A. in matters of arranging for such meetings, securing talent, bearing expense, and so on. Up to present time we get but little encouragement from societies and localities. Associations wishing to co-operate with the N. S. A. in arranging for mass meetings will kindly address N. S. A. office."

### GOFF WILL CASE.

Which involves thousands of dollars—and the rights of Spiritualists to dispose of their property as they choose, should demand the attention and secure the aid of every Spiritualist, especially those who live in Michigan. The N. S. A. is expending large sums of money in defense of the Goff Will; we call on Michigan Spiritualist to aid in the work and to send their donations to the secretary of the Michigan State Association, Miss Rena D. Chapman, of Marcellus Mich."

With loyal and Fraternal Greeting to all,

MARY T. LONGLEY,

N. S. A. Secretary

600 Pa. Ave. S. E. Washington D. C.















## PSYCHIC POWER.

Psychic power is given to man for his good and healing, mentally and physically.

Who understands even in the smallest measure the workings of the laws, has a clearer insight into spiritual and material matters.

From the beginning having made man a chosen instrument to do his work, endowed many with fine susceptibilities and organisms so constituted, that unseen forces play upon such natures like the sweet melody which flows from harpstrings touched by fairy fingers. This unseen power brings man into closer contact with the Spiritual World and enables him to receive impressions uplifting, soul satisfying.

The thoughts which come like the soft whisperings of angel voices, lift us above the oftentimes weary way of life and give that comfort which cannot be realized in a materialistic sense.

The prophets of old spoke and wrote as God gave them power and assurance, and to-day has this power likewise gone out from among men, but stands in a clearer light to man, as to what its true mission to man now is and shall become.

That mission is to sweep away the many obstacles obstructing the clear vision of a broad daylight which is fast approaching, old creeds and dogmas shall fetter man no more, but one struggling soul shall be made to feel ought, but that God will in his own time restore it, and to others whom he has created to the rightful heritage.

Man shall be made to see through the force of love divine, only that to himself is to work out his own salvation, life will open to him in such awakening of his powers, that with the light of this new dawn shall guide him, he will desire only to know where that light shall lead.

Untrammelled freedom of thought shall lead in the right direction, as the spirit shall guide us, will lead us to a perfect day, the time is close at hand and already much progress has been made, to lift man from a thralldom of fear and partial darkness, into a more perfect understanding of the divine plan of man's life, not only the life which is perceptible to all but that which is least understood, because unseen.

It is the psychic or inspirational power bestowed upon man by the divine will, which gives to him all uplifting thought, his expressing itself in writing, word and deed, is the most powerful factor to-day in the uplifting of the human race, and the coming era will see its light shine forth with a brilliancy whose radiance shall extend far and wide, permeating all life and giving to man freedom in its truest sense.

BELLE G. PATTON.

## Conscious Immortality.

The highest attainment in spiritual unfoldment cannot be reached, and spiritual aspiration have unfettered wings to soar to the spheres of light, Wisdom, Beauty and Love, until all material things are set aside when entering the Holy of Holies of the Divine Spirit. True spiritual things have no affinity for either things in the mind or in the hand. They are priceless, and can only be reached by the pure in heart and the peaceful in mind.

The consciousness of Immortality can never be purchased from any one, no matter how much the sum offered, for it is not something that can be given, for it is the highest unfoldment of the Being—the crown of the best within us.

The knowledge that our disembodied souls exist is not the consciousness of Immortality. To know of continued existence after the death of the physical body is valuable as a first step in our awakening, if it leads us to realize that we must learn to live the spiritual life, in order that we may become conscious of our own individual being of our immortality. And we are thus conscious while we are groping in the darkness and blindness of material passions and animal vices. The main things we are then conscious of are diseases, disasters and death.

To the one conscious of his immortality the ineffable glories and splendors of the boundless spiritual heavens are as an open book, here and now. Dying will not make the animal-mental man spiritually conscious, for to be divinely conscious the spirit must have unfolded and attained the blossom of existence.

All lives are immortal; but none consciously so until the life has come into union with the Divine, by

the development of the spiritual understanding and the perfection and purity of the imaginative faculties.

As a small, opaque article held in front of the eyes may hide this world from our gaze, so a single wrong thought held in the mind will render us blind to the boundless beauty, wealth and magnificence of Spiritual Being; hence, no wrong can be cultivated without interfering with the individual's realization of his immortality.

Immortality is life without restrictions—it is this truth in which freedom is involved.—The World's Advance Thought.

## That "Refreshing Book"—Obsession.

Kindly permit me a bit of space again for review in your equally fair and hospitable columns.

In your issue of December 23rd, occurs this paragraph from Hudson Tuttle—"Rev. Bane has not read some of the recently published books supposed to be endorsed by Spiritualists, or he would have found himself discounted. What a refreshing book 'Demonism of the Ages' would have been to him." That is "The Demonism of the Ages and Spirit Obsession," a book of nearly 400 pages, by Dr. Peebles.

Picking up the glove, I will say in all sincerity, that if Hudson Tuttle had read the "refreshing book," he referred to, and practiced its warning teachings, he would have saved himself from several of the most mortifying and horrible obsessions that ever fell to the fate of a poor mortal. To wit, he tells us in his "Arcana of Spiritualism" under the heading "Uncontrollable Desire to Kill," that with fierce "unutterable hatred," when influenced, or obsessed by an Indian spirit, he threw a piece of chalk at his father's head with "such force as to shiver the chalk to pieces"—and this, too, when "angry," with the "uncontrollable desire to kill." This murderous "desire" to kill his father must lay at the heart of Mr. Tuttle, himself or to the obsessing Indian spirit—doubtless the latter.

Again he informs us under the heading "Suicidal Obsession," that when in a circle at Dr. Underhill's he was in an almost unconscious state, recognizing the presence of several Indian spirits, when suddenly he was seized with the desire to rush away and throw himself into the river," the Cuyahoga. He was "caught hold of and aroused" out of the obsessed condition, and so he says—"I gained control of myself." "Mark well" (as such of the Masonic fraternity say who have partaken of the "seven libations") in one case, he was obsessed with the "uncontrollable desire to kill his father," and in the other, he was obsessed to "commit suicide."

Under another heading "Treatment of Obsession" called usually exorcisms, Mr. Tuttle graphically tells us of a mediumistic young man who, "after attending circles night after night, found himself obsessed by a power which seemed determined upon his destruction." "His (the obsessed man's) language was dreadful to hear, he foamed at the mouth, and sought to destroy those who spoke to him." When seeing Mr. Tuttle, "he rushed toward me," Mr. Tuttle says, "like a wild beast, raving and foaming at the mouth." Friend Tuttle "mag-netized him" and helped him, but ultimately "lost all control over him." Mr. Tuttle further assures us, that, this being "the most decided case of obsession he had ever witnessed," his spirit friends told him that "he (this obsessed man) was in the utmost danger, and if obsession occurred again, they could do nothing, and above all things, cautioned them against sitting in circles."

This last sentence of Mr. Tuttle's a caution "against sitting in circles," would have been well enough if the caution had been carefully expressed. Spiritualism, the antithesis of materialism, is one of the grandest truths in the universe, but, like every other good thing, may be abused; and those desiring to know of its demonstrations, and desiring truthful and beautiful messages from arisen friends, should avoid large, promiscuous circles, convening for curiosity, amusement, gold-mine-hunting, or any low, worldly and selfish purpose.

J. M. PEEBLES, M. D.

I thank whatever gods may be  
For my unconquerable soul.  
—W. C. Henley.

## FLASHES OF LIGHT.

From the Inner Life of All to the Life of Each.

The beauty spread before our outer vision will soon be faded and gone. But the Inner Loveliness which is your inherent life is fadeless. It increases in beauty and power as the days pass into months, the months into years, as it is encouraged in expression.

Realize the divinity within you! Man is a limitless kingdom within himself. In essence the unchangeable Goodness in Finite expression.

My beloved, let thy praises ascend unto the Most High, for the light, the love, which is shared with every soul. And those praises shall return on the bosom of divine life, rich in wondrous power and beauty.

Wealth, happiness, joys unbounded, are held within the bosom of almighty love—for you!

If there be gems unveiled in thy life; if there be fair flowers yet not quickened; if there be goodness and mercy, purity and virtues, as yet unknown, know that those songs of praise will act as a quickening power upon all parts and degrees of thy sphere, and lo! as in the twinkling of an eye, the sun appeareth above the horizon of your outer sphere, will burst forth to manifestation and light, those blooms which have been planted—from eternity—within the garden of your soul.

The inner life is as a mighty torrent, a well-spring! Drink from its waters and become in consciousness a living soul.

If there be discordant notes in thy being, the spirit of loving kindness shall attune them all! If there be songs of woe it will transform them into songs of joy! If there be darkness, the spirit shall give thee light.—Mother Virtuzia, in Circle of Light.

## HOW ISLANDS GET FORESTS

Earth Carved by Animals and Birds: Contains the Germs of Vegetation.

When traveling among the islands of the Pacific or Atlantic one often wonders how it is that lands so far away from great continents have become covered with forests; but Darwin and other naturalists have solved the difficulty for us, says the Home Beautiful.

Thus we learn from Darwin that he took from the foot of a woodchuck a cake of dry earth in which was a seed of the toad rush. He planted the seed, and it germinated and flowered.

Prof. Newton sent him the leg of a patridge which had been wounded and unable to fly. Attached to it was a clod of earth weighing six and a half ounces. He broke up the clod and placed it under a bell-glass. No fewer than 82 plants sprang from it. It is more than interesting to know that the clod of earth containing this treasure was kept three years before planting.

## Where the Two Worlds Meet.

The old world and the new draw so nearly together at Bering strait that steamers pass from Asia to America in a few hours, and Eskimos frequently cross between the two continents in their umiaks. Regular communication between the two would have been established long ago, but for the fact that for seven months in the year the Arctic ice renders the few miles from Cape Prince of Wales to the opposite Siberian coast, impassable to old-fashioned means of communication. Modern science, however, triumphs over the forces of nature and at present the eyes of capital are turned toward Bering strait for rapid communication between America and Asia, both by telegraph and railroad.—Sunset Magazine.

## D. A. V. &amp; P. R. R.

(Central Standard Time.)  
One hour slower than Eastern Time.

No. 11	No. 8	IN EFFECT NOV. 5, 1905	No. 21	No. 4
Ar. 7:00 p. m.	Ar. 6:00 p. m.		Ar. 7:00 p. m.	Ar. 6:00 p. m.
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SUNDAY TRAINS.  
Leave Tuttleville 7 a. m., Falconer, 8:05; Lily Dale, 8:45; arrive Dunkirk, 10:15.  
Leave Dunkirk 7:45 a. m., Lily Dale, 8:25; Falconer, 9:15; arrive Tuttleville 9:30 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line. Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer, Warren and Irvineton. 92-1yr

## FRANK N. FOSTER.

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## VOICES OF THE MORNING.

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Another says: They show sympathetic feeling for nature and humanity, written with technical skill and freedom of expression beyond the common.

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Mrs. Dr. Dobson-Barker,  
230 N. 6 St. San Jose, Cal.

361 Golden Gate Ave., S. F., Jan. 19, 1906.  
My Dear Mrs. Dr. Dobson-Barker:  
I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am now thankful to you and thank you for the suffering women all over the land could receive these rich blessings which you can give. Yours Most Sincerely, Addie Johnson.

Dearest Doctors: I am feeling fine now and don't think I will take any more medicine after my month is up.  
My dear, good doctors, your medicine has done me more good than any medicine I have ever taken, and I shall always praise it very much. My advice to anyone that is sick is to take your treatment.  
This is all at present except my very best love from me and also to the land.  
BESS TRAVEL, Watsonville, Cal.

Dear Friend: I must call you that, for you have been a friend indeed to me. I am sure I had never received your help, I could not have lived much longer. I could not clean up my room, or do anything at all when I commenced taking your medicine, and now I can do most of my own work and walk anywhere I please, something I never did before. I feel like a new woman entirely, and I know that you and your land have done it all.  
I can never tell how thankful I am, and you can publish this letter if you like, and I would be glad if you would, as I have never seen a testimonial from Mississippi, and besides I want people to know what you can do for sufferers.  
Wishing you again for what you have done for me, I remain, a faithful worker for you and yours,  
Mae A. D. LACROIX, Lauderdale, Miss.

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## MISCELLANEOUS

## What Shall We Do For 1906?

The harvest of 1905 has been garnered; its sheaves stored in the recesses of that impenetrable fortress which is ours by birthright; lying in dormancy awaiting the activity of the impetus coercing it. The accumulation which has been gained through all the years of mundane life to be used in nurturing new products which are ever developing, and from which we draw succulent fruits.

Shall we deprive 1906 of the privilege of bedecking herself with new jewels, acquired by the possibilities of the incoming year? No; our motto shall be ONWARD. Stagnation shall not find a hiding place in our constituency. We know were it not for progress, civilization would lose its momentum, and we would now be governed by the condition of the primitive races. Progress has, through the intellectual powers of man, developed from the telegraphic communication sent by Samuel B. F. Morse in 1844, "What hath God wrought," on to wireless telegraphy, which is even now opening the door to telepathy. This occult force, latent within all, is recognized by many, although they know not from whence it came, many instances having been cited by persons perceiving visions (either in somnambulism or during the activity of the brain) of friends whose transition they knew not of, proving the continuity of life as well as the science of telepathy, being enabled to function from soul to soul regardless of its habitation. This interesting subject comes into our every-day lives, but we pass it by unheeded as a chance circumstance.

Let us digress a little from the aforesaid thought. We find that the human forces are analogous one to the other as far as the atomic principle is considered. That all mankind, however degenerate, holds the connecting link to the great beyond the same as we, and it should be one of our most arduous duties in this new year to uplift humanity. We can not all synthesize in the one form. There are as many interpretations as there are souls existent, each variously and correlatively gifted with the phenomena of soul forces accessible to his own contemporaneous views.

So let us, as we don the garb 1906, be more consistent with each other. Truth, like pearls, are often hidden by deep waters of tribulation. It is not for us to say who shall ford the mighty stream to bring forth the priceless jewels of the 20th century. Let us strive to promulgate all thoughts helpful to mankind, whether they be transmitted through the vibratory waves of ether telepathically to some organism whose construction is capable of receiving the message, or spoken through the lips of a little child. Let us not abandon ourselves to a soporific state, but rise in exultant song that its echoes may resound on the far-off shores of Infinity.

The mandate "Love one another," when brought into practical use makes one continuous circle of vibration which strengthens mankind, makes all of life's struggles easier to bear, bringing a ray of sunshine into the home which dispels all gloom and sadness.

Shall we not strive to emulate the noble men who have passed into the higher life, but whose worthy virtues shall ever be inscribed upon the tablets of our memory? Whose inherent qualities or susceptibilities were no greater than ours? History tells us they led the simple, frugal life, and subservience to the absolute.

Whatever may be our environments we can each make our lives more complete by living in harmony with the absolute force which controls the universe, and by conceding all the good we can to others, thus receiving the surplus responding to the law of love and equity like the incoming waves from the receding shore.

Thus shall we exemplify the life of our dearly-beloved Nazarene whose birth we have so recently commemorated.

May we in meekness and humility emulate this noble type of manhood.

## Slaying the Weak.

The Rev. Minot J. Savage, preaching in New York last Sunday on "The Growth of Pity," said in part,

"There is a certain class of scientists who claim to be believers in Darwinism, the law of the survival of the fittest and the destruction of the unfit, who tell us that the world is all wrong in this excessive development of pity and care. They say the world would be better off if we did as they used to do in old times, expose to death every form of diseased children as soon as they are born and let them perish."

"They say the world would be better off if we did not keep the incompetent and the incapable, and the diseased, and the unfit, and the drunkards, and the insane, but I have serious question as to whether it would be a fine world if we reached any such condition by wholesale slaughter; if we should demand systematic and scientific murder of the sick, and should leave alive only those who are strong and well."

"Those nations of today where there is the most tender care, the most sympathy, pity, love, where the incompetent and the poor and the weak are best cared for, are the mightiest in battle if it comes to war; mightiest in finances, mightiest in manufacture, mightiest in all that goes to make up a strong national life."

## BODILY MANAGEMENT.

A St. Louis friend wishes to know what kind of cap should be worn at night, in cold weather, during sleep. The cap should be of the heaviest kind that is worn during the day by those who use caps.

Care of the feet, etc.—Tight shoes and tight clothes are deadly vexations. A higher civilization will return to the use of sandals. Several thicknesses of paper should be kept in the shoe, under each foot, and replaced with fresh at intervals, sometimes three or four times a day. This paper should be soft and porous, instead of hard or glazed. Most of the spent bodily vapors pass off through the feet, and is more or less absorbed back into the body by the lymphatics, if tight shoes are worn. Paper packs absorb this poison, and obviate the need of frequent bathing. This simple treatment heals infirm feet, more or less.

Tongues should be removed from the shoes, to give the air a slight chance at the feet. Have no hesitancy about removing them.

Tight shoes and thin shoes are the little coffins of false ideas. They curse little children, as well as adults that shine in society.

Tight pants kindle the most vulgar tendencies in boys and men.

There are wise men who consider a tight hat to be a good fit. Hats and caps are unnecessary in daytime. They prevent the sun from touching the head, thereby robbing the hair and brain of one of their greatest needs.

The tropics produce the most majestic persons, because outdoor living is the rule there, and fashion the exception. In ancient Greece, the women lived mainly in the open air, with their arms and shoulders bare. Their sons "added elegance to beauty and culture to refinement."

If the feet and knees should be bathed every other day, we would need but little bathing besides.

J. M. HOLADAY.  
Council Bluffs, Ia.

## FIRST DONE UNDER SPIRIT ADVICE.

## Laying Down Peach Trees.

"In some parts of the west the laying down of peach trees is being practiced to a considerable scale. A hole is dug around the tree and this hole is filled with water. This softens up the ground and the tree can then be bent at the roots. They are laid down till almost level with the ground. Some coarse material like gunny sacking is thrown over them, and over this is piled the earth. In the spring, after the danger of hard freezing, the trees are taken out of their protection. This must be done before growth starts. The trees, when righted, have to be propped up and kept propped through the season. The results have been very good so far, says the Farmer's Review, and much is hoped for from the experiments carried on."

We wonder if the Farmer's Review knows that this was first practiced by Peter Gideon, at his farm on Lake Minnetonka, in Minnesota. Mr. Gideon also produced the "Wealthy Apple," which for years

The Baltic sea has more wrecks than any other place in the world, the average being one wreck a day

He did these and a number of

other things under the advice of his spirit friends, he having been a medium before the Rochester rappings. This fact was well known to the writer, who was personally acquainted with Mr. Gideon, and there is one living in this state who was a member of his household for some time and can vouch for the fact that a number of berries and fruits he received such credit for from the various Horticultural Societies, were produced under spirit direction.

## Cure by Changing the Mental Attitude.

BERTRAND M. HOLLISTON.

There are so many people who shrink from the public, so many who are sensitive to other people's eyes, that I am minded to give them a few hints.

Here is a young woman who wants to come before the public as a singer, but every time she steps on the platform she is smitten with a fear of the audience, which makes her a coward, her tongue cleaves to the roof of her mouth and her vocal organs are paralyzed.

Here is a young man who shrinks from every human being who looks at him. If he is dining at a hotel table he imagines that everyone is watching him; if the guests speak to him he grows so embarrassed that he can hardly breathe, and especially if one of the opposite sex addresses him he seems on the point of a collapse.

Instead of trying to break out of the slavish bonds which hold him he generally leaves his boarding place (which offers a good home) and seeks a restaurant where he can sneak into an unseen seat behind the door where he runs a chance of indigestion from the poor food given. But this is not the way to cure his weakness. He has chosen a coward's course and run from the enemy.

Perhaps a man like this would like to know the cause of his feeling so much embarrassed when his fellows gaze upon him. It is because he has lost his positive force, his will-power, and without them his self-consciousness becomes painful. A loss of will-power is always followed by public embarrassment and cowardice. Instead of running away to the restaurant to eat, thus depriving himself of home-cooking at his boarding place this man should have made a stand against the cowardice of such a course. The cure is in changing his mental attitude—changing the cowardly thoughts into positive ones.

This is the cure; When spoken, or looked at, the man should keep thinking to himself, Will-power! Positive force! Strength of mind! I'm not a coward. I can face the whole outfit. Will-power. I am full of it. Nobody can force me into a cowardly run to hide behind the door. Under these thoughts and mental declaration, the will-power will arise and the embarrassment and cowardice will be conquered.

Medicine will not cure embarrassment for it is a mental disease and can only be cured by will-power. Its victim should give himself lessons in approaching the opposite sex. Whenever he meets a lady friend, instead of running to hide, let him say to himself, "I'll give myself a lesson in will-power. I'll just step up to this lady and force myself to converse with her. I'll not run like whipped nigger." Now walk up to her and begin to talk, calmly and slowly and you will conquer. If sitting at the table with ladies, don't run, but give yourself a lesson in will-power. Speak up bravely and address the ladies and say all you can to them, in order to cure yourself of embarrassment.

No one can cure you but yourself—remember that. It remains to be seen, whether you will prefer to be a coward and run, making yourself unfit to live among your fellows, or whether you prefer to be a brave man, unscared by anyone's gaze. Ten to one you are at fault for losing your will-power and being a coward, for hundreds of youths are disappointed, use the things that are unfit for them, and become erratic. Much smoking, much liquor-drinking and carousing at night, kills will-power. Let whiskey alone, let tobacco alone—let night carousals alone, and you will keep your will-power strong enough to withstand any calamity which faces you.

The Baltic sea has more wrecks than any other place in the world, the average being one wreck a day

## TO OUR FRIENDS

We want to know if you will help us to add

## 1000 NEW NAMES

to our subscription list during January, 1906? We can do it if you will help. You have written us how you appreciate THE SUNFLOWER, and if you do, your friends will appreciate it also.

We want to appoint

## EVERY ONE OF OUR READERS AN AGENT

to solicit subscriptions from their friends during January, and, to do our share, we will make this offer:

EVERY PERSON WHOSE NAME IS NOT NOW ON OUR SUBSCRIPTION LIST, CAN RECEIVE THE SUNFLOWER UNTIL JANUARY 1, 1907 FOR

## 50 CENTS 50

Now, friend reader, will you act as an agent for us and let the NEW SUBSCRIPTIONS roll in all this month? If Spiritualism has done you any good, try to help it to do someone else good. THE SUNFLOWER will help you to help them.

REMEMBER THIS OFFER IS NOT FOR RENEWALS, BUT IS TO ASSIST OUR FRIENDS IN INTERESTING THEIR FRIENDS IN THE PAPER, AND GIVING THEM A CHANCE TO READ IT FOR A YEAR FOR

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Sunday, January 28, "Links In  
The Chain."



We are links in the mighty chain,  
Of life for ever more;  
Look you well that each day is gain,  
Tow'rd Peace the Love-kissed shore.

Make each day shine with holy light,  
Of helpfulness and cheer;  
Brightly gleam for order and right,  
And draw bright angels near.

**1 2 3**

York is holding semi-monthly meetings as usual. Mrs. Atcheson, Buffalo, N. Y., is still with us, and through her untiring efforts and devotion to the cause, the beautiful philosophy of Spiritualism is spreading and finding its way to the hearts of many of her hearers. Her lectures are interesting and inspiring, and her readings are enjoyed by all. There is much opposition to Spiritualism in our little town, but eventually, I think, the veil of superstition will be put aside, the scales will fall from their eyes, and the light of truth will dawn upon them.

Mrs. V. A. Matteson writes from Knoxville: We have truly had a feast of good things at Knoxville, Pa. Mrs. R. W. Barton, pastor of the first Spiritual church of Elmira came to us for the third time. She gave several readings between the eighth and eleventh. Tuesday evening we held a test circle at the home of Geo. W. Poley with pleasing results. Wednesday evening we had a parlor lecture at the home of J. B. Hunt. Subject, "After Death—what?" was very ably given by her control to an attentive and appreciative audience. After the lecture messages were given which were recognized. We feel greatly encouraged with our work, and hope there is more to follow.

Helen Stuart Richings, now filling a two month's engagement with the First Spiritual church of Baltimore, writes: I am delighted with the general conditions prevailing in the ranks of Spiritualism here in Baltimore. A society, having for its president and treasurer, ex-Congressman Schirm, attorney-at-law, a man of large business experience and executive ability, and for its efficient and faithful secretary, Mr. Henry Schaeffetter; a handsome church with fine pipe organ, large lecture and other rooms; holding meetings regularly throughout the year, on Sundays, Thursdays, and third Wednesdays—the latter for purely social purposes—is to be heartily congratulated on its equipment for practical service in the interest of Spiritualism, and for the actual good it is accomplishing. On the 22d inst. your correspondent will give a dramatic recital for the benefit of the church fund. My engagement with the New Thought Spiritual society of Grand Rapids, Mich., having been cancelled by the society on account of its financial difficulties, these months have been taken by the First Association of Philadelphia, which was served with mutual satisfaction during December. For camp engagements in June or July, and for season of 1906-7, I may be addressed at 636 N. Carrollton Ave., Baltimore, Md., until March 1st.

T. W. Woodrow writes: Enclosed under subscription to THE SUNFLOWER, I will send you from time to time what the spiritual world is reflecting in this part of the struggling world. What the angels are doing in my immediate environment is moving the people—the farmers—to cooperative manufacturing to save themselves and others from that labor to feed and clothe the world, from corruption, exploitation and robbery, and thereby substitute cooperation and harmony for competition and confusion. There is no use talking about our angel friends getting very familiar with us while we are under economic strain.

and must make battle for bread. We must abolish graft before we can abolish death. While the conditions prevail that our angel friends can only show themselves as so much ether, we will find the "communion of saints" difficult and unsatisfactory. When the gifts and callings of men are divorced from economic necessity, all human life will rise to a higher plane, and when harmony makes the place of confusion, peace of war, cooperation of competition, when the psycho-magnetic spheres where will vibrate over and around all and the inbreathing of "God" will give all life and peace and joy unpeakable. It will lift the material veil from darkened eyes, and bring things as they are, will "swallow up death in victory."

Our Syracuse, N. Y. correspondent writes: The Spiritualists in Syracuse are not all dead or sleeping. The First Society have, in the way of evolution, been unable to keep their meetings open. Our good sister, Mrs. E. G. Reiley, after having been a faithful worker for many years, has been laid on the shelf for about a year, being physically unable to attend the meetings and for various reasons they have been discontinued. Mr. Underhill set about starting a meeting so those interested, which were about 250, met at Snow Hall, Sunday evening, January 16th, and strong efforts were put forth to open a society, the name being "Soul Culture." The program consisted of music on the organ by Mr. James Can, a blind musician, physically, but the tones of the instrument show that there is music in his soul. A poem and invocation by Mrs. M. E. Clark, who has been acting in Harrison, Canada. Mrs. Clark is young; the words that her guides give food for thought, an older speaker might envy. Music on the piano by Mrs. Clark. An address by Mrs. Olmstead, Gloversville, an old worker in the fold. Her guides would fairly take you to the border-land, would they were more like her. A poem by Mrs. Eddie Cooper. Music by Mrs. M. E. Clark accompanied by Mr. Can. Psychometric readings by Mrs. Cooper. Questions answered on the manifestation by M. S. M. E. Clark. The remarks made by many were that the evening was too short.

Miss Douglas writes from Pittsfield, Mass.: "My friends here had the Massachusetts State Association meet here in November, and Dr. Muller gave a fine address before the usual 200 people. Last Wednesday, January 31, we had Mrs. Pettengill of Malden, Mass., and she delivered a fine lecture and gave excellent tests before an audience of 150 people and the investors showed great interest. The next speaker was Mrs. Tillie U. Ray of Woburn. We had a meeting in a hall once a month and each Thursday evening a meeting is held at our President's home, Mrs. Benjamin, whose home is on Stoughton street. A very deep interest is manifested and the State Association of Pittsfield had had a question asked as to it is now being asked in the conservative city

**True Note of This.**

Now, I have said is the only speaker to the public rostrum, a this speaker who establishes the spirit-ual speaker upon Nature and her psychic processes, and mon-uments to the

He now affirms that the unity of life is there in cosmic process, but he demonstrates that cer-munitions between the spheres of existence, in the same as on the plane of the symbols of man and symbols to God.

He is the only speaker who employs the scientific apparatus to explain the underlying principles of Speculation, and in this world of the "Peer of the Angels and the rostrum."

...has ever be-  
 come to the thinking public  
 as a means of demon-  
 strating the value of the in-  
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 philosophy.

Mr. and Mrs. C. H. Grand are celebrating their twentieth anniversary this month in Knoxville. Since then he will be celebrating his twenty-third birthday in February and Mrs. Grand will be celebrating her twenty-fourth birthday in March.

**ANNIVERSARY**

Mr. and Mrs. C. H. Grand, of Knoxville, are celebrating their twentieth anniversary this month in Knoxville. Since then he will be celebrating his twenty-third birthday in February and Mrs. Grand will be celebrating her twenty-fourth birthday in March.

a large circle of friends.  
Funeral services were conducted by Rev. Coil, a Unitarian minister of Marietta, Ohio. Her funeral was attended by a large concourse of friends.  
B. M. D. FULL.

Mrs. Mary Ida Thorp, daughter of Dr. and Mrs. E. M. Hendricks, passed to the higher life Sunday morning, December 31st, 1905, from her home at 429 West Walnut, St., Springfield, Mo. She was a life-long Spiritualist and had no fear of death. So confident was she of the truth of spirit-return that she frequently told her husband that whichever one of them should pass over first would communicate with the other, and thus they would remain companions in life. Besides her husband, she leaves a babe, a little adopted daughter, five years old, (whom she loved devotedly,) her parents and an only sister, Mrs. Fannie Wood. Ida was a dutiful child, a loving wife and mother, and a devoted sister. Services were conducted at the house by Rev. M. Theresa Allen.

Remember you are immortal, realize your own immortality. Remember it all day long, in all places. Live as men whose every act is indelibly recorded, whose every change may be recorded forever.

—Cardinal Manning.

Lovers of amatory literature are naturally greatly interested in the discovery of the Babylonian postal card which has just turned up in the form of a love letter written on a brick by a young man, Gimil, to a young woman, Little Sheep, 2200 years ago. That it was not a gold brick, so far as the young woman was concerned, is demonstrated by "the writing full of affectionate inquiries."

While this is not so old by six or seven hundred years as Solomon's impassioned epistles and addresses to the Shulamite maiden, it will be of interest to observe if it maintains the same degree of high temperature and if it is as explicit in its general physical delineations.

Solomon was a grand master in the art of jotting down tender and effusive sentiments, and if Gimil equalled him in this respect you may depend upon it he had got to get up mighty early and put in a long and strenuous day on his brick. Happily the postal laws of Babylon were not very oppressive, consequently Solomon and Gimil could both put down sentiments and descriptions on their bricks that would make the present third assistant postmaster general turn a series of hand springs. — Chi. Post.

**Price 10c Silver and a 2c Stamp.**

**— This little Grammar contains all the essentials for correct writing and a comprehension of general grammar, being a key to the Author's unpublished practical system of Grammar teaching.**

## TESTIMONIAL

The original unpublished complete Grammar was submitted to the Superintendent of Public Schools at Charleston, S. C., for criticism. He returned the same with following letter:

OFFICE OF  
SUPERINTENDENT  
CITY PUBLIC SCHOOLS.

CHARLESTON, S. C., June 21, 1899.

A. F. MILLONER:

I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage.

I am very truly,

**HENRY P. ARCHER,**  
Supt. City Public Schools.

**ADDRESS**  
**A. F. MELCHERS, Lily Dale, N. Y.**

## Some Plain Facts Regarding the Gold Eagle Mining Company of the Black Hills, So. Dakota.

THERE can be no uncertainty in buying treasury stock from a company for the purpose of installing a reduction plant on a body of free milling gold ore, which is almost limitless and in the middle of the greatest ledges of gold ore in the world. Such are the conditions under which we now offer at the share for a short time, some treasury stock, to raise funds quickly to build our mill and add a cyanide plant to it and put our mine on a paying basis. The Gold Eagle Mine adjoins the Homestake, and THE GREAT LEDGES OF GOLD ORE that make the Homestake the most reliable mine in the world. RUN THROUGH THE GOLD EAGLE FROM THE HOMESTAKE. The Gold Eagle property has water, timber, railroad and the inestimable advantage of showing how to proceed without making any mistake, that is, to follow the methods of the greatest gold mine in the world, namely the Homestake. The mine adjoining the Gold Eagle on the east, is known as the Penobscot and is owned by Lieutenant Gov. Maitland of Michigan. The net profit of the Penobscot for the year 1905 will exceed \$500,000. No stock has a better future than the Gold Eagle and none is so free from uncertainty. It is not a case of making a thousand on losing one hundred. It is a case of having the one hundred safe and the one thousand sure, with dividend certain. Every essential of a great permanent gold mine exists, lacking now but some machinery. Stock sold upon the installment plan, but in no case less than 100 shares. Maps and expert report on application.

Address all communications to the  
**GOLD EAGLE MINING COMPANY**  
129 South 11th Street, Lincoln, Nebraska



BY MRS. AILA A. MCHENRY.

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